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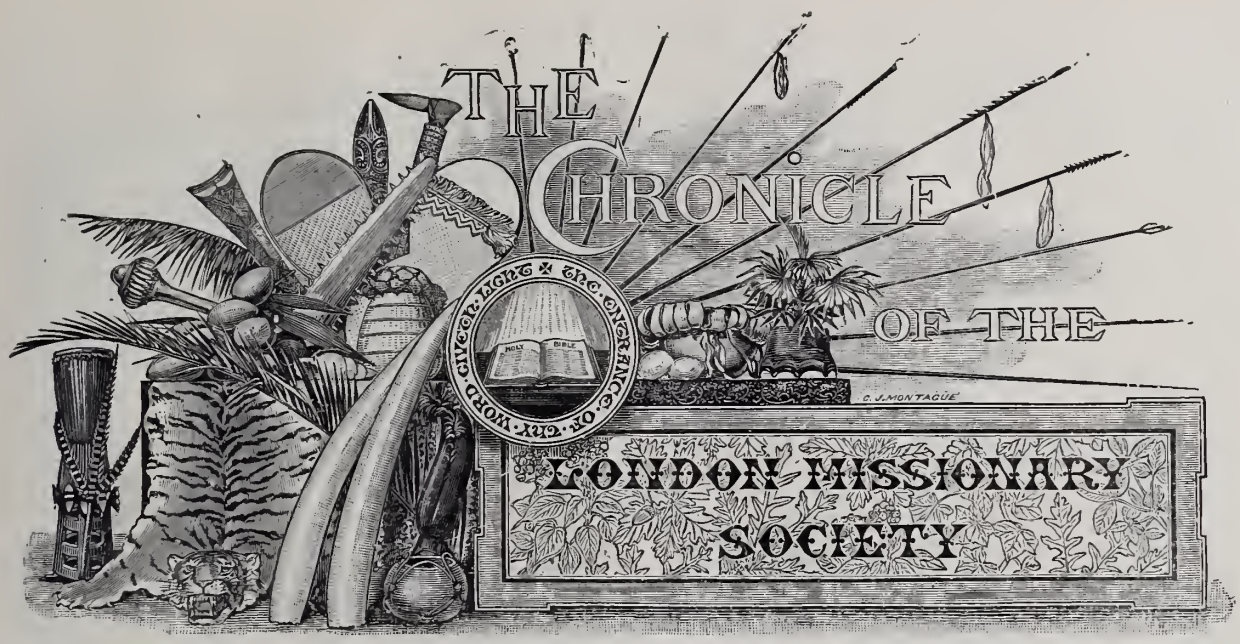

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A MISSIONARY DOCTOR'S PRACTICE IN BETSILEO.

By Dr. G. H. Peake.

WE all know that a missionary doctor is one who aims at the cure of both the bodies and the souls of men. His medical work is a means by which he is enabled to bring the Gospel to those who would not otherwise hear it. His practice consists of work amongst the out-patients, work in the wards, and visiting the sick in their own homes.

1. The *work amongst the out-patients* begins each morning with a service in the waiting-room. Here some fifty or sixty patients are gathered together, accompanied by their friends, who thus hear the Gospel message with them. Some of them have come a distance of two, three, or even four days' journey. After a hymn, a portion of the Scriptures is read to them, and a short address given. This has to be very simple, and includes many explanations unnecessary at home. For instance, those Betsileo sitting before us, with mats round them for a covering, do not even know that they possess souls to be saved; while those Bara, who have just brought in a wounded comrade, believe that this Jesus, of whom we speak, is one of our ancestors, and that we Europeans are gods who have fallen down from heaven and cannot climb up again. The address is followed by a prayer for blessing upon the sick, and the means used for their recovery. After a closing hymn they are seen in turn in the consulting room. Here you often meet with curious complaints, and superstitions as to the cause of disease. For instance, a man was bargaining with another over the price of a pig he wished to buy. They could not agree, but quarrelled over it and separated in anger. Ever since that day he has been ill, the owner of the pig having bewitched him, and he has come for some strong medicine to destroy the spell.

And here is a boy in whom leprosy is commencing to show itself. His father says that he was stealing sweet potatoes from the edge of a neighbour's field, in which a "kialo" was placed. That is a pole with an ox-horn fixed to it, which has the power of infecting any trespasser with leprosy. The disease began soon after, in the one foot which must have stepped upon the bewitched ground. Many such cases show the native belief in witchcraft, and the existence of spirits who are the cause of disease. In these cases the medical missionary has an opportunity of doing something to break down the ignorance and superstition which oppose the progress of

the truth. Upwards of ten or twelve thousand patients will thus pass yearly through the missionary doctor's consulting room, giving him countless opportunities of personal dealing with souls, and of extending the Kingdom of Christ.

2. Then again there is *the work in the wards*. Here also daily services are held, and addresses, more or less consecutive, given in order to teach the whole story of salvation. This is where the missionary doctor can best serve his patients and most effectively exert his influence on their souls, leading them to turn away their thoughts from this life to life eternal.

Special prayer is made at the bedside of those seriously ill, and thanksgiving offered on the patient's recovery. Before surgical operations, too, a short prayer is made for Divine help, and for success on the undertaking. The patients are apt to attribute their recovery to the doctor's own skill, unless they are thus carefully pointed to the Great Healer Himself. In no way can the medical missionary so further his Master's cause as by being careful to let the heathen see his own belief in prayer, and by giving all the glory to God, making himself of no reputation.

In the wards the work is always most hopeful and of deepest interest. A prince from the Ibara tribe was one day admitted to the hospital. He was suffering from the results of a long-neglected and very serious gun-shot wound. Lying in the ward he often heard "the story of Jesus and His love," but at first he was absolutely indifferent, and when spoken to on the subject of the address, paid no more attention, as the Bible-woman said, "than he would have done to a log of wood." Bit by bit, with the aid of Scripture pictures, he became interested and was led to think about his soul. At the same time he was diligently learning to read, and making rapid progress. One morning, when the Bible-woman was talking to him about the forgiveness of sins, he said: "But my sins are too many; will He take them all away at once?" "Yes," she replied. Immediately he prayed aloud, and said, "Oh, Jesus, forgive all my sins." After that, and up to the time of his death, a few weeks later, he gave evidence of a growing faith in Christ as his Saviour from sin. He was the first of this wild tribe treated in the hospital wards.

3. Then there is the visiting of *patients in their own homes*. To these the missionary doctor is always gladly welcomed. It is by no means a simple matter to visit a Betsileo patient in his own home. The door is about the size of a railway carriage window, and is placed about two feet from the ground. With one foot you mount on a stepping-stone stuck upright, just in front of it, and put the other foot through the door, planting it on a similar stone inside. Then you bend down until your chin nearly touches your knee, and in you go, drawing the other leg after you. When inside there is no room to stand upright without knocking your head against a ceiling covered with soot, which hangs in long strings above. With head and shoulders bent you make your way to the staircase. This is a notched ladder leading up into the attic, and requires some dexterity to ascend it; you arrive at the top on your hands and knees and make the best of your way to the patient's side. Thus the missionary doctor has the opportunity, denied perhaps to others, of seeing the people as they really are, and of carrying the light into their dark homes.

These few lines are perhaps sufficient to indicate the sphere and work of the medical missionary.

RESIGNATION.

DEAR Lord, I ask for nothing in this world
But just to follow Thee;
To take the cross which Thou hast bid me take,
And bear it manfully.
I fear not where Thy tender Hand may lead,
Whither Thou wouldst guide;
It is enough to know Thou lovest me,
Whatever else betide.

Dear Lord, to whom all things are possible,
Oh! grant me strength to live;
Give me that perfect peace, so infinite,
Which only Thou canst give.
And if the shadows gather o'er my path,
The road be drear and long,
Then teach me, Lord, with patience to submit,
To suffer, and be strong.

And if it be Thy will, dear Lord, to claim
In life what I love best,
Then it is Thine, I am content to give
Up all at Thy request.
In Thy great love, and mercy greater still,
I trust implicitly.
Lord, Thou art mine, and I am thine alone
Through all eternity.

ADA MANN.

FROM THE HOME SECRETARY.

NEWS has come from Captain Hore of the arrival of the Special Deputation at Apia on the 14th July. Owing to adverse winds and heavy seas they were three days late. Captain Hore reports that up to the time of writing all had been successful and happy.

News has also been received of the safe arrival of Mr. Evan Spicer at Cape Town. Mr. Spicer had a most enjoyable voyage, and was heartily welcomed by Revs. W. C. Willoughby, of Phalapye, Howard Williams, of Molepolole, and others.

I have received about fifty replies to the circular embodying the Board's resolution of June 15th to maintain our present work and to appeal for the increased income required. The replies, which come from every part of the country, may be taken as fairly representing the whole constituency. They clearly show, what I have long been thankful for, that ministers and churches are anxious to do all they can for our cause. In several cases, promise is given of renewed effort. One minister has already obtained an additional yearly subscription of £50. Another reports nineteen missionary boxes in use this year, instead of twelve last year. Some of the letters contain valuable suggestions and candid criticisms, which will be carefully considered by a Special Committee of the Board. I am quite hopeful, from the tone of the letters, that we shall have an energetic and successful campaign during the next six months.

Our many friends who are anxious as to the way in which the Society's money is expended will be interested in seeing the following analysis of the expenditure shown in our last Annual Report:—

Proportionate Expenditure of each Sovereign.

On account of—	s.	d.
China Mission	3	7¼
North India Mission	2	1¼
South India ,, ...	4	2¼
Madagascar ,, ...	2	5¾
South Africa ,, ...	1	2¾
Central Africa ,, ...	0	6
Polynesia ,, ...	2	0
Ships	1	0½
Special Deputation to Polynesia and Madagascar	0	0½
Preparation of Missionaries (students, &c.)	0	0¾
Superannuated Missionaries, Widows, &c....	0	9¾
Collection of Funds, Home Administration, and Publications	1	11¼
	20	0

The appeal that I ventured to make to members of the Watchers' Band, to remove the deficiency of £8,000 with which we began the present year's work, by giving or begging 6s. 8d. each, has not been without success. The £3 19s. 6d. reported in the July Chronicle has grown to £49 16s. Help is coming from all parts of the country, and in two cases—Ilfracombe and Bowdon—special efforts have been made by the whole branch.

In connection with the Autumnal Meetings of the Congregational Union of England and Wales, a Special Missionary Meeting will be held in the Town Hall, Birmingham, on Wednesday evening, October 13th, at half-past six.

It is a satisfaction to report that Mr. Crosfield, who is now probably on his way from Samoa to San Francisco, has kindly telegraphed his readiness to occupy the chair. We eagerly anticipate the report which he will give at that meeting of the New Guinea and South Sea Missions. I hope also that we shall have some stimulating words from a representative of the Students' Volunteer Missionary Union.

We shall take leave of the following missionaries returning to their stations:—Rev. and Mrs. J. R. Bacon, to Gooty, South India; Rev. and Mrs. W. G. Brockway, to Calcutta; Miss Helen Davies, to Hong Kong; Rev. F. F. Longman, to Benares; Rev. and Mrs. John Macgowan, to Amoy; Miss O. Miller, to Amoy; Miss Louisa Robinson, to Calcutta; Mrs. Baylis Thomson, to Neyoor; and the following are going out for the first time:—Rev. W. N. Bitton, appointed to Shanghai; Miss Budd, to Jammulamadugu; Rev. N. C. Daniell, to Cuddapah; Mr. W. H. Geller, to Ying Shan; Miss A. Lloyd, to Calcutta; Miss M. L. Neal, to Canton; Rev. S. Nicholson, to Gooty, South India; Dr. E. F. Wills, to Ying Shan. Our friends, Dr. and Mrs. Eliot Curwen, returning to Peking, and Miss A. M. Esam, appointed to Yen San, will leave in September.

I might mention here that the Acting Foreign Secretary is constantly reminding me that we still need a medical missionary for Hong Kong. I shall be thankful to hear from the right man.

Arthur N. Johnson.

WEEKLY PRAYER MEETING.

A PRAYER-MEETING is held every Thursday from 3-4 o'clock. Friends of the Society are earnestly asked to attend when possible.

The following will preside during September:—

September 2nd.—Rev. R. Balgarnie, Crouch End.
,, 9th.—Rev. W. Bolton, M.A., Acton.
,, 16th.—Rev. E. Egg, Woodford Green.
,, 23rd.—Rev. G. Giddens, Evangelical Continental Society.
,, 30th.—Rev. F. Hall, Wimbledon.

LETTER FROM THE FOREIGN SECRETARY.

S.S. *John Williams*,

16th May, 1897.

OUR visit to New Guinea has now terminated. We have completed our round of the principal stations of the Mission. Since we reached Kwato on April 3rd we have visited Isulailai, the centre of the Suan district, Kerepunu, Vatorata, Port Moresby, Deleua, Iokea, and Saquane. We have also been to Darnley Island and Murray Island, so familiar to those who know anything of the beginning of work in New Guinea, and we have visited sixteen out-stations occupied by native teachers. The value of the mission steamer has been abundantly illustrated during this trip. We reached New Guinea punctually on the day appointed; we have kept our time-table exactly at almost every station. We have traversed a distance which would have been impossible in a sailing vessel within the same time. We have been able to avoid all the hidden perils with which these seas abound in the form of coral reefs and sandbanks, and which make the Gulf of Papua and the Straits such a terror to sailing vessels. The good hand of our God has been upon us for protection and blessing by night and by day, so that we have had no fever or sickness of any kind, and we have enjoyed exceptionally favourable weather at times when we needed it most and had most reason to fear that it might be otherwise. Next to God's gracious providence we have to thank our good friend Captain Hore for all his thoughtful care, and our missionary brethren for the heartiness and the considerateness of their welcome. Captain Hore's conscientious devotion to the service in which he is engaged and his nautical skill are conspicuous, while his assiduous attention to the convenience and comfort of those who travel with him are beyond all praise. So far as our experience goes he seems to be heartily seconded by the ship's company in his efforts to care for his passengers, so that it is a pleasure to travel in the missionary ship.

Our last week in New Guinea has been occupied in a deeply interesting and important conference with all the missionaries who were gathered at Vatorata for their annual committee meeting. It added not a little to the interest of this gathering to realise, as we all did, that it was May meeting week. Our proceedings were commenced on Monday evening by a prayer meeting, which, allowing for a difference of 9 hours 40 minutes in our time, was actually coincident with the annual prayer meeting on Monday morning at the Mission House. We did not fail to pray then, and frequently during the week, that great and special blessing might be poured out upon all those who, in various ways, were taking part in the annual meetings of the Society, and of the various other bodies so closely related to us which hold their gatherings in the same week. The difference of time, due to being so far east, is rather perplexing. It was strange, for instance, to realise, as I did very vividly about 10 a.m. on Wednesday, that Mr. Arnold Thomas was probably just at that time closing his missionary sermon at the City Temple!

Our meetings were concluded on Friday evening by a quiet Communion service, conducted by our fellow traveller, the Rev. Joseph King, of Melbourne; and yesterday morning, before breakfast, we all separated. Mr. and Mrs Pearse, of Kerepunu, and Mr. Chalmers, Mr. Schlencker, of Isulailai, and Mr. and Mrs. Abel and a friend, of Kwato, accompanied us to the *John Williams*, while Messrs. Dauncey, Holmes, and Cribb went back to Fort Moresby in the *Olive Branch*. Last night we left Mr. and Mrs. Pearse and Mr. Chalmers at Kerepunu, and we are now steaming along the coast in the teeth of a strong S.E. trade wind. We hope to reach Kwato some time to-morrow evening, or on Tuesday morning. There we shall part with the last of our New Guinea friends, and with mingled regret and thankfulness shall end our very interesting and all too brief visit to this strange land. The next ten days will be a time of leisure at sea, during which we hope to gather up the threads of our notes to begin to prepare our report to the Directors upon what we have seen. I am almost afraid to attempt to say anything now, because I scarcely know where to begin or where to stop. New Guinea already exercises a fascination upon me in many ways, and I have an impression that it demands and will receive in years to come far more attention than it has yet had. It is a paradise for the collector; butterflies, moths, and strange insects abound in marvellous beauty and in great variety. The ornithologist still finds surprises in new varieties of the bird of paradise and other rare and beautiful birds. New orchids are discovered by every expedition to the interior. The philological and physiological problems presented by a study of the people still, to a large extent, await solution. It really seems, as one inquires of those who know most about the people, as if the inhabitants of this great island must have had a tower of Babel all to themselves, so numerous are their languages, and so pronounced are the differences between them. Up to the present foreign influence has been very slight because the number of foreigners in the island has been exceedingly small. It has surprised me to find how few and slight, are the signs of contact with the outer world in such elementary matters as clothing and taste for other foreign articles. This is the case even at Port Moresby and at Gamarai, which are the principal, in fact the only, European settlements. I fear, however, that in the near future this condition may be very roughly changed, and that the administration will before long find their hands more than full in consequence. The reports of the discovery of a gold-bearing stratum on the northern slopes of Mount Scratchley, and the expectation that similar discoveries will be made on the southern side of the great range, have already brought over from Australia a considerable number of miners.

POTTERY READY FOR SHIPMENT.

NATIVE GIRLS, PORT MORESBY.

If the pioneers are satisfied with what they find, it is expected that there will shortly be a rush of thousands more. Many of the men are thoroughly respectable and well-behaved; others have the loose habits and the loose ideas of the rights of their neighbours which are to be expected in such a crowd. Some of them have come over well provided with money and provisions for the long and arduous journey and the serious privations incident to getting to the gold fields. Others are destitute and suffering already during the delay on the coast. It is easy to foresee that disease and death will play havoc with many of them before long, and troubles with the natives of the districts through which they have to pass are certain to occur. The effect of the immigration, if it continues on a large scale, will speedily be completely to change the conditions of life and work, and to make missions at once more needful and more difficult than at present. I shall try to tell you something of the existing conditions of mission work in my next letter.

R. WARDLAW THOMPSON.

A BISHOP'S TESTIMONY.

A UNITED service to commemorate the Queen's Jubilee was held in the Cathedral, Shanghai. Dr. Muirhead read the lessons; and, in the course of his sermon, the Right Rev. Bishop Moule, D.D., said: "If there were time I should like to dwell on the share borne in the evangelisation of the nations by the Christian communities, which in discipline and ritual are separated from us; but which own one Lord and one faith with us. Here, in the chief free port of China, I cannot but welcome the opportunity of acknowledging the debt of Christendom and of England as well as of China to the early, the devoted, and the long-sustained services of the "Independent" Communion during, not sixty, but ninety years of the century. From Morrison to Medhurst, from Medhurst to the present day—linked as it is with Medhurst's by the continued residence amongst us of our deeply respected friend and fellow-labourer, Dr. Muirhead, who for five out of the six decades has lived in and for China—no Christian body has borne a larger or more fruitful share in the propagation of the Gospel in China than that which first gave the whole Bible to the Chinese, and later replaced it by a second great version, so excellent that it is not likely soon to lose its classical supremacy. The same Christian Society has, as is well-known, done very much besides in works of evangelistic, literary, and medical benevolence to commend Christ to the Chinese."

SKETCHES OF MISSIONS.

CHI CHOU, NORTH CHINA.

By Rev. W. Hopkyn Rees.

IN 1862 a brickfounder, from the neighbouring city of Heng Shin, went to Tientsin on business. There he met with Christ, and was received into His Church by Dr. Edkins. Thirty years of vigorous apostolic work, involving thousands of miles of travelling—mostly on foot—much bitter opposition patiently endured, great personal privations willingly and gladly suffered, all prove the sincerity of Chang Yung-ching's conversion, and the robustness of his faith. He was, probably, one of the first converts in North China, and became the first-fruit of the harvest which has been gathered in the south-west of Chihli province. For some years he was the only convert in the Chi Chou district, resembling a solitary flower in a garden surrounded by weeds, but the fragrance has never ceased, and to this day old Chang remains faithful and diligent. His full name is "everlasting purity" Chang. There is no purer man in the Church of God in China, and the "everlasting" is a good omen of the stability and durability of the Kingdom of God in this region.

In 1868 the Rev. J. Lees paid his first visit to the district, and during the next decade he repeatedly visited the place, but the pressure of work in Tientsin and the lack of colleagues precluded him from paying the attention he desired to this little vineyard, and the fruit gathered was very meagre.

In 1878-9 the famine, which wrought such untold misery in North China, was seriously felt in Chi Chou, thousands of the inhabitants having perished. Mr. Lees and Mr. Barradale toiled assiduously to relieve the distress. They distributed relief in seventy-three villages, and over 12,000 persons were succoured. I have often heard people recount with gratitude how the missionaries laboured in those days, and how death and hunger were driven out of many homes.

One of the results of this philanthropic work was a great increase in the church members, and in 1878 Mr. Lees bought, and presented to the Mission, a plot of land and houses in the town of Hsiao Chang. Mr. Barradale desired to settle here, and was busy putting the place into repair, when he fell ill of a fever, hastened back to Tientsin, but only to find a resting place by the side of his wife, who had recently died.

Once again Mr. Lees was left without a colleague, and the vantage ground gained in Chi Chou was almost lost, as the work had to be done by natives.

The arrival of the Rev. A. King enabled both Mr. Lees and Mr. King to pay several visits during the next few years, and in 1883 the prospects were so cheering that the Board accepted the recommendation of the Peking and Tientsin brethren to make Chi Chou an independent station, with resident foreign missionaries.

Mr. Lees was transferred from Peking, Dr. S. S. MacFarlane was sent out from England, and in June, 1888, we settled in the town of Hsiao Chang; thus was begun the existence of Chi Chou as a separate mission. The city of Hêng Shin had been chosen as the headquarters of the Mission, but that plan had to be abandoned, as the opposition of magistrate and people was too violent and deep-rooted; so the premises at Hsiao Chang were extended and made habitable, the old stable was turned into a chapel, and an old tumble-down straw shed became the first hospital. Hsiao Chang is a small town, with a market every five days, and is situated 170 miles south-west of Tientsin, and 210 miles from Peking, being 25 miles west of the grand canal. The present residences and hospital were built, all in semi-Chinese style, on land bought in 1890, outside the town.

When the missionaries moved to Hsiao Chang, there were in existence two small chapels, and a membership of thirty-six persons, with twenty-two adherents. The missionaries were confident that God had called them to this service, and heard the voice of the Master saying, "Go forth into the plain"—the vast plain of China—"and, behold, I will there talk with thee."

Mrs. MacFarlane and Mrs. Rees soon started meetings for women, and were invited to new villages, so that within a year they held five meetings weekly, in as many villages, which meant long and tedious journeys in a small springless "box on shafts," called a cart; three miles an hour counting here as "express speed." Mrs. MacFarlane soon realised the necessity of starting a girls' boarding school, and found joy in the labour of teaching and training fifteen or eighteen girls. Thanks to the generosity of the Misses Dawson, of Lancaster, there is now a fine girls' school house. All the current expenses are met by the liberal gifts of Mrs. MacFarlane's friends in England and China.

Mrs. Rees, availing herself of the comparative idleness of the women during the winter, has, for several years, held classes for the training of the female members, who come in batches of fifteen or twenty, and remain a month at the central station. In this way forty or fifty women annually are taught to read the Scriptures, and they not only increase in knowledge, but gain much experience and courage, and learn the meaning and power of prayer. Many of the women thus taught are to-day the most useful and earnest members of the churches, proving by their upright and consecrated lives that the Gospel still retains its power to elevate and purify. The funds for these classes have been provided by friends in Wales and Stroud. Each woman thus taught costs 3s. per month for food and fire.

The rapid growth of the work among the women led the Board to appoint Miss M. E. Roberts to this station. She arrived in the autumn of 1893. After having successfully coped with the initial difficulty of learning the language, Miss Roberts, with characteristic fervour and energy, has now 150 women under training. She visits most of the adjacent villages where we have chapels, making the round of her parish once a fortnight. This means four or five hours' hard labour every day of the week, Sunday excepted; on Sundays she helps in the girls' school. During the winter she goes to the distant out-stations, twenty or thirty miles away, conducting classes for some weeks at each place. There is here ample scope for another lady, as every door is open. The ladies are everywhere welcomed, not only by the 200 female church members, but also by heathen women, who treat them with marked respect and kindness.

Dr. MacFarlane had sole charge of the hospital work until he left for England on furlough. Dr. Peill now acts as *locum tenens*. Both these workers are in the true apostolic succession. Under God, our hospital has been a most valuable auxiliary to our work. It has removed suspicion, gained respect for the Gospel messengers, pulverised some deep-rooted superstitions, brought health to thousands of weary ones, joy to scores of anxious homes, and many have met with Christ in the wards, who now rejoice in having healthy souls. Morning and evening prayers are conducted daily, out-patients to the number of from eight to ten thousand every year hear the Gospel of Jesus preached, and in-patients are talked to and prayed with every day. Our hospital is, in a very marked degree, in perfect harmony with the missionary idea, and it has been the healing place of souls. Dr. MacFarlane is an earnest evangelist, and in addition to his own work, has given unstinted help in Church work, by preaching every Sunday at one or another of our stations, holding a weekly hymn-singing class, and in other ways.

Mr. J. B. Grant, who joined the staff in October, 1893, shares in the evangelistic work, having charge of seven churches in districts which are fifty miles apart, all of which are over thirty miles from headquarters. He is "in journeyings oft," most of his time being spent in lonely itinerancies across this barren plain, a veritable peripatetic missionary, with an occasional class for a few weeks at some central place where he teaches several men. His district is rapidly extending, and, if the Society could provide him with funds—he himself pays the salaries of two assistants—he could locate competent men at centres which sorely need constant supervision and systematic teaching.

I have general oversight of all the churches, with the special pastoral care of thirteen churches, the latter being scattered over a district forty miles by twenty-five miles. I also manage the boys' boarding school, giving lessons twice a week; conducting Bible-classes for men three months every winter—fifty-seven men were taught in 1896; weekly meetings with preachers and deacons for discussing church matters; meetings for three weeks every summer and winter to aid in the mental and spiritual equipment of the preachers and teachers; occasional journeys to the out-

stations; and other "odds and ends" which necessarily fall to the lot of an inland missionary.

In all this work the missionaries have been efficiently helped by a noble band of native assistants, to whom, under God's blessing, most of the success of recent years should be attributed. There are now 7 paid preachers, 3 paid Bible-women, 2 voluntary preachers, and 1 travelling evangelist whose salary is paid by the native members.

It is difficult to define the boundaries of the Kingdom of God, and impossible to mark the frontiers of spiritual life with geometrical exactness, but some facts stand out conspicuously, and go to prove that the pathway of the Church is onward and upward, and we should make note of such facts, not with a view of self-adulation, but rather to kindle in our hearts gratitude to God for His mercy and presence, and to stimulate us to still more strenuous efforts hereafter.

There are now 489 members, 212 women and 277 men in good standing as communicants. We cannot prove that all are real converts, neither can we disprove the sincerity of any. We can only judge by human standards. "By their fruits shall ye know them." The robes of some are not stainless, but we should not ignore their baneful surroundings, and many are only just emerging out of heathenism. As samples of the fruit which grows in God's garden here, I can say that scores have a deep inward vitality and heart excellence, a steadfastness in witnessing for Christ before men, a liberality in bringing gifts to the feet of Jesus, a cheerful forbearance in face of bitterest persecution, and a purifying influence in the homes, traits which cheer the hearts of the lonely workers, and which strengthen their faith in the ultimate triumph of redeeming love.

These converts live in 98 different villages and towns, representing a parish which is 72 miles long and 56 miles broad, with no other Christian agency at work save ours. These members meet for worship in twenty different chapels, one of which was built by the generous gift of Jesse Haworth, Esq.; one was built by the missionaries, one by the united effort of the churches, three were bequeathed by deceased converts, two have been rented by the missionaries, and the remainder have been lent, rent free, by individual members.

Many new openings are presenting themselves, but we have no funds to enter in and occupy the land. We have all yearned and prayed for a harvest, and now that the harvest is ripening we are unable to thrust out new reapers. Not only is there danger lest the grain *rot* through lack of reapers, but we are put to shame by being unable to accept God's answers to our own prayers. Still we will keep on, *and keep on keeping on* with buoyant hope and glad expectancy, believing that the Lord gives to His children a staff when He bids them climb the hills in front.

MISSIONARIES AND THE KESWICK CONVENTION.

THANKS to the kindness of Mr. Massey, the ex-chairman of the Board, a party of eleven missionaries were enabled to attend the Keswick Convention meetings. They express themselves in terms of the highest appreciation of the spiritual refreshment and invigoration they experienced, as well as their delight at the prominent place now accorded to the foreign missionary work in the programme of the Convention. The daily missionary prayer-meeting was a revelation to those of the party who were visiting Keswick for the first time. The advertised time for commencing was 9.15 a.m., and those wishing to attend were obliged to be there in good time, or they might find themselves locked out! Fancy being locked out of a missionary prayer-meeting for being late and the room full! The solemn Amen! from the audience of 1,000 or 1,200, in response to the short, definite prayers, offered in rapid succession by one and another for various missions or missionaries, and branches of work all over the world, indicated how much in earnest all were, and how broad was their sympathy. Oh, that we could get some of the same intense spirit in our own missionary prayer meetings!

A short but enjoyable London Missionary Society meeting, well attended, was held in the Congregational Church, when Mr. Massey presided, and several of our missionaries, both male and female, spoke not so much of details of their work, but rather giving their testimony to the power of the Holy Spirit and His presence in their work. In this meeting the F.F.M.A. also joined and took part.

The Keswick Conference closed with a great missionary meeting in the tent, which was "packed to its fullest capacity"—about 3,000. For three hours the attention and sympathy of this large audience was maintained without any attempt at excitement (applause is interdicted at Keswick) and without the scene so often witnessed in other missionary meetings, when, after an hour or so, a large number leave while some speaker, just announced, is endeavouring to make himself heard. The proceedings were varied by the singing of suitable hymns and by readings by Mr. Eugene Stock, who took charge of the meeting. Special prayer was offered for missionaries and missionary candidates, who stood at the request of the chairman. The speakers were limited to eight minutes each, and the time rule was rigorously enforced. Ten or twelve missions and missionary societies were represented, and speeches made by missionaries from the fields. The Rev. G. A. Shaw, of Madagascar, was asked to speak on the subject of that mission and represent the London Missionary Society. The meeting was a great success, and the pity is that all missionaries and candidates for missionary work in the country could not have been present, and not simply the 200 who were there. It would have afresh inspired them with renewed zeal for the great and important work.

PORTRAIT GALLERY.

7.—THE REV. W. E. COUSINS, M.A., OF AMBOHIPOTSY.

REV. W. E. COUSINS, M.A., the senior missionary in Madagascar, whose portrait we give, is a man who has more than any other missionary to that fair and fruitful field of labour made an indelible impression on the thought and progress of the Hova race. Born on February 21st, 1840, at Abingdon, he was one of the first batch of workers sent to the island in 1862 after the death of the persecuting Queen Ranavalona I., and he alone of that company now remains at his post. Rough times they had of it in those days. Difficult travelling, accommodation of the scantiest, little security for person or property, small encouragement in the work, and the unrest of the people under the foolish rule of the King ending in insurrection and anarchy, were matters which had to be reckoned with when Mr. Cousins first took the field as a standard bearer for Christ among the heathen.

THE REV. W. E. COUSINS, M.A., OF AMBOHIPOTSY.

He first settled as the missionary of the native church which was formed at Amparibe, in Antananarivo, and to this was added, in course of time, a number of country churches looking to that at Amparibe as their mother church. But although a good preacher in the native language, of which no Englishman has been so completely master, it has been with his pen that Mr. Cousins has exercised his greatest influence in moulding the character of the Protestantism of the Malagasy, whilst his quiet persuasiveness and sound judgment have helped native Christians in their troubles and his brethren in committee in difficult and awkward crises.

His complete and scientific knowledge of the native dialect, together with his grasp of the original languages of Scripture, led to his appointment as chief reviser and editor of the Malagasy Bible. He undertook this duty under the auspices of the British and Foreign Bible Society in 1873. The revision, which was carried out with all the scrupulous care for which Mr. Cousins is noted among his brethren, was completed in 1887, and was passed through the press by him while in England in 1888. The Malagasy have now an idiomatic and accurate translation of the Scripture. This work alone, even were there not in existence a host of books, pamphlets, magazine articles, and hymns in the native language that have emanated from the pen of Mr. Cousins, will render his name immortal in the annals of Malagasy literature.

In 1895, the University of Oxford conferred upon Mr. Cousins a well-deserved honorary degree of Master of Arts.

Troublous times have again come upon the Mission. Persecution once more is doing its utmost to overturn the simple Protestantism of the native Christians. This phase of Jesuitical propaganda has proved very trying to all our missionaries, and not the least to the subject of our sketch. But deeply as he deplores the situation, and keenly as he feels the altered relation of the London Missionary Society's missionary to his converts, yet he feels truly, that simple loyalty to them demands that he and the other brethren should not leave them because of the opposition of the Government or the Jesuits, but should hold on in their present position as helpers, advisers, and upholders of those who have hitherto looked to them as their spiritual leaders and teachers.

WOMAN'S WORK

AMONG THE WOMEN OF NEW GUINEA.

By Mrs. Archd. E. Hunt.

(Concluded from July Chronicle.*)*

In New Guinea a considerable part of a missionary's time is spent in nursing the sick. Not only the natives, but teachers and their wives are often brought in to the mission station to be properly nursed and treated by the missionary, whose limited knowledge of medicine is sometimes severely taxed in consequence. At Port Moresby, where the Government doctor lives, teachers and their wives are brought from all parts of New Guinea for proper medical and surgical treatment, and it falls to the lot of the missionary's wife to act as nurse under the doctor's orders. During the last two years several bad cases requiring surgical treatment have been received, some of whom required constant attention for months. The need of a hospital for our sick has long been felt, and the time has arrived when our directors should consider the advisability of sending out a trained nurse who could take charge of these cases. Both the Wesleyan and Anglican missions have recognised the importance of this work, and trained nurses are kept constantly employed at their head stations. The value of medical mission work cannot be over-estimated. The Master Himself was a medical missionary, and He knew that healing the body prepared the way for healing the soul. And although all natives are suspicious of foreign medical treatment, their suspicions may be allayed by patient, loving effort, and a way is thereby opened for the more directly spiritual work for which the missionary has been sent.

It may seem a strange statement for a missionary to make, but I cannot help sometimes feeling that one of the dangers of our work lies in the too ready acceptance of Christianity. In Polynesia the missionaries have not had strong religious systems to contend against, such as are found in China and India. The missionary is regarded as a very superior being, and his ideas must therefore be very much better than their own. Had he taught Mohammedism or Buddhism he would have gained a successful hearing, and instances are not wanting of dissolute white men who, for purposes of their own, have set up a sort of mock religion and gained a large following. In the case of our mission this ready acceptance of the teaching of the white man has resulted in a wholesale adoption of Christianity. But it must not be assumed that such conversions, or even the big church roll, mean that they have become true Christians. The Polynesians have become Christians in the same sense that England is a Christian nation, but it would be as absurd to suppose that all the converts were Christian men and women as to believe that all English people were devoted followers of Christ. A large percentage even of our church members are such only in name. They have renounced the externals of their heathenism, but they still cling to their superstitions. They attend to all the external forms of Christianity, but they are lacking in spirituality. Their Christianity is as yet little more than a mere fetishism.

Here, then, lies the real work of the missionary. To educate the native conscience, to teach them the true meaning of Christianity, to reveal to them that Christ is not only our Saviour but also our Example, to lead them to a higher conception of life and duty; and in the case of the women to teach them something of the nobility and responsibility of womanhood. To do this requires more than mere classes or services. Personal intercourse and the example of one's own life and home will do more good than classes or services in raising the standard of moral and social life. Very little can be done as yet by holding classes, save for those connected with the mission. Special meetings are sometimes held for the women, but systematic training they have neither time nor desire for. Of course, the girls in the mission families and students' wives have their regular classes at school, with special classes for sewing, singing, &c. They are also taught to wash, iron, and to perform the ordinary duties of the household. In these duties they have shown themselves capable and intelligent, and some of the girls now in the various mission families are as capable in household duties as an average English servant. But the girls thus trained are few and far between, and they show the result of many years of patient labour.

Yet this labour is not in vain, for these girls will become teachers' wives and will themselves become teachers to the women and girls of the villages to which they are appointed. Thus it will be seen that although much has already been done for New Guinea women, we are still on the threshold. We plead, therefore, for the sympathy and prayers of our sisters at home for our New Guinea sisters abroad—that we who labour may have strong faith, unlimited patience, and a Christlike charity, and that the Holy Spirit may prepare their hearts for the sowing of the seed.

NEW BUILDING IN TREVANDRUM.

A NEW CHILDREN'S HOSPITAL IN TREVANDRUM.

HITHERTO the school premises in Trevandrum have consisted of one large room, which has had to serve the purpose of schoolroom, dormitory, and hospital combined. It was pitiful to see poor children suffering from the terrible headache which accompanies malarial high fever lying on the floor of this common room with all the noise of class-work dinning in their ears. And, moreover, we had grave fears for the general health and well-being of the whole school if the system of housing sick and healthy children

together were continued. Hardly had we apprehended the danger when those fears were only too literally realised, for several of my girls were taken ill with measles. The hot season, which lasts from March until the beginning of June, is a terribly unhealthy time, and during these months the hot air is laden with the germs of a host of ills. Had there been another room in which to isolate the first few cases all might have been well, but, as it was, almost every girl took the disease, and for the sake of saving the few who remained we were obliged to send all the sick children away to their own poor homes in carts. I felt that at any cost we must not risk the repetition of an experience so full of pain and distress to all concerned, and therefore immediately gave orders for the erection of an additional building for a hospital, believing that God, who knew the need, would move generous hearts to supply us with the requisite funds. Already we have received £3 towards the desired amount of £15.

I cannot finish this without a brief reference to the school itself, which, owing to the practical interest of many friends, is gradually increasing in numbers. We have now nearly forty children specially supported, and these have undergone such a wonderful transformation during their few months' training that we long to have it in our power to open our doors to as many more. Girls who came to us twelve months ago with dull, spiritless faces, and an unconscious pleading in their eyes for a childhood they had never known, are hardly recognisable to-day. They have learned how to laugh, and sometimes I thank God when I hear them. Wild little creatures, on the other hand, who knew not what obedience meant and scorned control, who would fight in the most literal sense of the word for their small rights, have become docile and almost easy to manage. Of course, the old Adam, or, properly speaking, I suppose, the old Eve, breaks out occasionally, but more and more rarely as the weeks go by. And what has been a greater joy than all is the evident desire on the part of a few of the elder girls to dedicate their life's spring-time to the service of Jesus Christ, and a week ago that desire, in two or three cases, deepened into a decision. I had thought that perhaps years of teaching and waiting might pass before such a glad day would dawn, but God often gives us far more than our feeble faith deserves. We are more indebted than we know to God-like men and women whose prayers, in spite of the faithlessness and unworthiness of the workers, are bringing a salvation to India's little children, which will one day send the firm old walls of Hinduism tottering to their fall.

LUCY H. BACH.

FOR SALE.—A Repoussé Copper Panel, 16 × 24 inches, suitable for wall decoration. Subject: a Triton blowing on a horn, with border of shells and seaweed; considered by experts to be a very fine piece of work. Price £8 8s. Also Shetland goods, Indian embroidery, two oak and leather benches (sizes 14 ft. by 1 ft. 9 ins. and 18 ft. by 1 ft. 9 ins.), five dozen Congregational Church Hymnals (words only), published at 1s. 6d. and 2s. Offers invited.

INCIDENTS IN A MISSIONARY'S JOURNEY.

BY REV. J. SADLER, OF AMOY.

BROKEN BRIDGES.

THE heat had been unnatural. It may have been more bearable near the sea, but in inland centres the Chinese cried out. They could not sleep; they could not rest. At places usually considered cool the discomfort was considerable. They have not the cooling drinks of the West, and ice is unknown. But tea was in great requisition. Enormous teapots were handed round, and thirsty travellers showed great appreciation. When this beverage was not at hand a traveller would say he should die! This scorching heat continued during several days. Then came the tropical rains. Day after day the downpour ceased not, it was pitiable to see the plight at a new station inland. It was communion service, and the chapel was a converted shop. In front of the communion table, which also served for a pulpit, there was an open space for air and light. This cut off the people somewhat from the minister, yet such inconveniences had to be borne. In addition to the light and air there was also the privilege of being re-baptized by the rain. The pastor was concerned for the communion elements. I was not less concerned as to the drenching of some of the communicants. In fact, we two in the pulpit had our share and could not escape. This was the fourth day of the rain. The next day I was appointed to begin a journey for keeping certain engagements. I had to travel twenty-four miles. It rained nearly the whole way. Happily, the chair-bearers did not give out, though even at the outset one was greatly concerned; and all the answer I could give was to push on. The second day, when ruefully looking at my wet boots, I questioned as to wearing some thinner dry ones. Said the "boy": "Don't you think you will escape another wet day." Off we started midst some rebellion. We had gone a good distance, and were marching over a bridge, when the people on shore called us back. The bridge had given way, and we were marching into a chasm. There was consternation and loss of wits, as is usual with Chinese in time of extremity. Our curiosity was not lessened when by degrees we saw a second, a third, and even a fourth bridge demolished, and forming a gruesome sight on the side of the road we travelled. The perils to travellers, especially if benighted, may be imagined. The torrent beneath seemed to revel in its prowess. It had force enough to drive a thousand mills. On the Ting Chiu side the rush was towards Swatow; on the North River side the mighty stream ran toward the sea at Amoy. The bridges here at Lengna have been guarded. They are swung round to the shore where needful; for here the chief bridge is a bridge of boats.

AMONG THE NORTH RIVER BOATMEN.

"O heaven! O earth! care for us, send an auspicious gale."

This was the cry of our boatmen, struggling up the North River against a flood. The waters had risen; the skies looked threatening. For days there had been little sun. The mountains which guard the river collect clouds, and, at the same time, narrow the passage for the floods. By steam the journey of twenty-one miles from Pholam to Sin-hi should be accomplished in four hours, but by the present uncivilised mode of travelling two days are commonly taken, and some luckless travellers find themselves doomed to four. The time can be used in the boat, but if you wish speed you may be doomed.

What is there to break the monotony of the river? Birds, flowers, trees—many of them fruit trees—waterfalls, and the towering mountains.

In human life there are many points of interest. The three great branches of trade are tea, paper, and timber. The tea, alas! is not well cultivated, and trade has declined. Paper seems to flourish; enormous boat-loads are brought down to serve the various needs of the populations of the plains. Timber comes down in great rafts, in the centre of which the toilers erect small sheds to shelter them a little from the rains. Many of the trading boats are remarkable for the large families reared in them. The fresh air seems to make the families thrive. The children look healthy and happy, but, alas for education!

All classes ply their calling up and down the river. Play-actors are stirring, going from place to place. The Chinese cannot get on without something of excitement and festivity. They spend enormously on feasts and festivities, both grave and gay.

You may ask what we do for these heathen boatmen. Last evening, when work was over, they had a meditation, or self-examination, on sins of sight, hearing, speech, and conduct generally; on man's helplessness to redeem his own soul; on the Saviour provided, and on the satisfaction of knowing and following Him.

The most woe-begone travellers are desperate opium-smokers. If you go on board the regular passage-boats you may see men curled up in small dens, sheltered from the wind, and storing all the precious odour of the poppy essence and securing a chance of dozing and dreaming. It seems to them heaven to smoke and forget their troubles; but they are left in a trembling state, unfit for life and nice society. Their moral feelings are blunted, and neither mind nor body are at service as they need. The three great immoralities—opium, gambling, and lasciviousness—abound on every hand. The more money can be had the more evil is indulged in. Yet a sufficiently strong public opinion can check any evil in China. To create such an opinion we labour, not without success.

READY to speak, ready to think,
Ready with heart and brain,
Ready to start when He sees fit,
Ready to share the strain.

THE MOHAMMEDAN CONTROVERSY, and other Indian Articles By Sir Wm. Muir, K.C.S.I. (T. T. Clark, Edinburgh.)

THIS work is a collection of reviews and articles written, in the first instance, with one exception, to the *Calcutta Review*. They contain an eloquent and learned elucidation of the position of Mohammedanism to Christianity, written with all the force and clearness of one who has for many years made the subject one of close study. The first essay, which was written in 1845, deals with the discussions that arose in connection with the issue of Dr. Pfander's Apologies, and the controversy with various apologists of the Moslem faith. Another article deals with the many fanciful biographies of the prophet, both those based on the "Life of Mohammed," by Washington Irving, and those sown broadcast over India by native writers. The fourth and fifth essays relate almost entirely to the adaptation of the Liturgy, &c., to the needs of the converts in the Episcopal Church in India. These essays are collected into book form, and given to the public just at a time when a clear understanding of the claims and aims of Mohammedanism is necessary to all who wish to appreciate the present trend of feeling and events in India in connection with Moslem unrest.

CHINA AND FORMOSA. By Rev. Jas. Johnston. 8vo: 400 pp. (Hazell, Watson & Viney.) 6s.

THIS book is a pleasing record of fifty years' work by the English Presbyterian Missionary Society in Amoy, Swatow, Hak-Ka, Formosa, and Singapore. Mr. Johnston, who was himself a missionary, has allowed the missionaries in a great measure to tell their own tale, adding sufficient to connect the various accounts and form a continuous narrative of most wonderful trials, perseverance, hardship, and success. The Mission began with the appointment of Rev. W. Burns, so well known for his faithful twenty years' work in various parts of the Celestial Empire, a work, however, of which he saw very little fruit, probably owing to the want of concentration of aim, so far as station was concerned, and combination of effort with his colleagues. But he was able to lay the foundation of a mission to which 63 male and 27 female missionaries have been sent, and which now numbers 8,621 in membership. The account here given of the troubles overcome, of the trials surmounted, and the victories gained, will well repay a careful perusal. The book is admirably and profusely illustrated with fresh, clear engravings.

"AMONG THE DARK-HAIRED RACE IN THE FLOWERY LAND." By Samuel B. Drake. Price 2s. (The Religious Tract Society.)

THIS is the attractive title of an attractive little book, written by Mr. Drake, of the Baptist Missionary Society. It is a vividly portrayed picture of Chinese life and character by one who possesses much sympathetic insight and judgment. Some very striking sketches are given of men and women who may be regarded perhaps as types of the varied and complex natures to be found amid the often trying conditions of missionary work in that mighty empire.

"A GOD'S MAN TO THE PEOPLE."

By Dr. Griffith John, of Hankow.

WEI TEH-YUNG, the senior evangelist in the district of Hiau-Kan, was baptized at Hankow in the year 1874, and died last May. During these twenty-three years Mr. Wei has proved himself to be, beyond all dispute, a *God's man* to the people of his district. A more earnest Christian, a more faithful preacher, or a more indefatigable worker I have never known.

It was in the beginning of 1874 that I met Mr. Wei for the first time. He was then a farmer, but spending most of his time in selling homespun cloth in the streets of Hankow. The place of meeting was the Kia-Kiai chapel, and the circumstances in which we met were somewhat peculiar. The morning was very wet, and I had some doubts as to whether it was worth my while going through three miles of rain and slush with the prospect of having to preach to empty benches. I am speaking of the week-day services to the heathen, not of our Sunday services to the Christians. But I had learnt by long experience that more real good is often done on a rainy day than on a fair day. The smallness of the congregation is helpful to personal dealing, and personal dealing is one of the most powerful weapons a missionary can wield in his efforts to bring men to God. So I went.

MR. WEI TEH-YUNG.

On my arrival at the chapel, I found just two men there, both seeking shelter from the pelting rain, and both sitting as near to the door as possible. One of the two was Wei Teh-Yung. I was struck with his quiet, manly bearing, and at once began to ply him with questions, in order to find out where he stood with regard to his knowledge of the truth. To my surprise I soon discovered that there was hardly a question to which he was not prepared to give a ready and clear answer. He had been attending, off and on, the daily services at the various chapels at Hankow for years, and had learnt much from the daily preachings. He had friends also among the Christians, and they had taught him a good deal. But he was an inveterate gambler, and I learnt afterwards that gambling had not only greatly reduced him in circumstances, but was rapidly affecting his eyesight. Often have I heard him say that but for the Gospel he would have been a blind man before reaching the age of sixty. The gambling demon had got hold of him, and was driving him into death and hell. I spoke to him of Jesus Christ as the *one* Saviour from sin. I spoke of His *omnipotence* to save—to save from the opium habit, the gambling habit, and every other vicious habit. I exhorted him to cast himself on the mercy of Christ, and make an open profession of faith in His name. His heart was touched; and he assured me that he did believe, and promised to begin a new life from that hour. He promised also that he would attend the services on the following Sunday, and offer himself as a candidate for church membership. I parted with him hoping that he would keep his promise, but hardly expecting it. Sunday morning came, and I went to the Kia-kiai wondering whether I should find Mr. Wei there. I looked around, and to my unspeakable joy my eye fell upon him. Perhaps the most striking figure at the Kia-kiai chapel that morning was Wei Teh-Yung, the notorious Hiau-Kan gambler. He never missed the service after this to my knowledge. Others might be absent now and again, but Wei Teh-Yung never. After some months of probation he was admitted to full membership.

From the day of his conversion it became to Mr. Wei the grand business of life to make known Christ and Him crucified to his fellow-countrymen. Within the first year of his church membership thirteen men were brought to Christ through his instrumentality. It was not long before he was raised to the position of a native evangelist, and definitely appointed to the Hiau-Kan district. In this capacity he has done a magnificent work in the whole of that region, but especially at the Wei village, his native

home and the centre of his operations. During these years he has been the main pillar of the church in the Hiau-Kan District. We have had many hundreds of baptisms in Hiau-Kan, and this is to be ascribed in a very large measure to the labours of Mr. Wei. Most tenderly and conscientiously has he been watching over the flock at the Wei village, and most earnestly and faithfully has he been preaching to the heathen.

With him preaching was a passion. He was at it in season and out of season, and he could never preach without throwing his whole soul and body into the work. It may be said that it was his earnestness in preaching that hastened on his end.

His was a blameless life. His conversion was very thorough. So completely was he converted from his gambling habits, that the very sight of the gaming cards, dice, &c., gave him intense pain. From the beginning he obtained complete deliverance from the thraldom of idolatry and all idolatrous practices. It was no slow and painful climbing from one kingdom into the other with him, but one victorious bound. With one gigantic leap he cleared the chasm between the two kingdoms, and at once became a new man in Christ. This gave him great power in preaching. "Christ has saved *me*, and therefore I know he can save you. He *has* delivered me from sin, and he can deliver you. Believe! Only believe!" Often have I heard Mr. Wei use this language in talking to men, and often have I felt, in listening to his utterances, how truly he had been taught of God.

He was a thorough believer in the Holy Ghost. "I believe in the Holy Ghost." That was a vital article in his creed. When speaking of the qualifications of candidates for baptism he would often say: "This friend has heard the truth repeatedly, and knows it intellectually; but he does not understand it. It has no meaning to him. He has not received the Holy Ghost." Pointing to another, he would say: "This brother, thank God, has received the Holy Ghost at last. I have been at him for a long time, and tried to teach him, but he could not see it. I could do nothing more for him but pray. It is all clear to him now. The Holy Ghost has made it all plain to him." These were not cant phrases with Wei Teh-Yung, but sober language, inspired by a blessed experience of the workings of the Divine Spirit in his own heart and life.

Mr. Wei's faith in the ultimate triumph of the kingdom of God was strong and unwavering. On my first visit to Hiau-Kan, in 1876, I was cruelly assaulted and driven back. Mr. Wei was with me on the occasion. I can never forget the courage, the loyalty, and the faith displayed by him on the occasion. Some of the converts were greatly tried, and some were ready to give up all hope. A few of them followed us to the house of a kind friend, who took us in and lodged us for the night. Sitting around the table at midnight, one of the brethren began to utter deep sighs over the failure of the day. "Alas," said he, "the enemy has triumphed. It looks very dark. The Kingdom of God is driven out of Hiau-Kan." Mr. Wei looked at the old man, brought his fist down on the table with a heavy thud, and said: "Brother, do you think that this sort of thing can knock the Kingdom of God into nothing? No! ten thousand times no!" I shall never forget that look or that voice. It was worth going through all the perils of the day in order to see that and hear that. Such was Wei Teh-Yung at the beginning of his Christian life, and such he continued to be right through unto the end. We rejoice in his noble life, and we bless God for his triumphant death.

But where are we to find a man to *fill* his place? That, I am afraid, is impossible. We must, however, try and find some one to succeed him at the Wei village, and with this end in view I shall be leaving for Hiau-Kan next week. I trust that I shall be able, in consultation with Dr. Walton, to fix on some one who may prove himself worthy of Mr. Wei's mantle. My earnest prayer is that God may guide us in this important matter, and that the right man may be found.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

A GOODLY gathering assembled at Walthamstow Hall, on July 16th, for the Annual Children's Day. The Rev. E. G. Gange, of Regent's Park, London, was announced to make the presentation of prizes and certificates, but was unfortunately prevented; and, at a moment's notice, the Rev. Arnold Foster (lately returned from China) most kindly took his place. The programme included a cantata, "The Lady of Shalott," sung with much taste and spirit, some part songs and selections for violin, piano, and organ, in all of which the pupils acquitted themselves well.

In presenting the prizes, the Rev. Arnold Foster spoke some helpful words to those who had failed to obtain these tangible proofs of success, reminding all the competitors that the prizes most worth having are invisible, and within the reach of all. The prizes are given on the results of the Cambridge Local Examinations to those students only who earn a distinction. Out of forty-two candidates sent up there were only three failures; fifteen were classed in honours and won twenty-five marks of distinction among them. A Bronze Star awarded by the Royal Drawing Society was also presented to one of the students for a drawing sent up to their exhibition.

The meeting was closed with prayer, and the visitors then dispersed for tea and a pleasant stroll in the grounds, or an inspection of the institution. The glorious weather was felt to be the crowning pleasure of a delightful afternoon.

In an exhaustive review of events that have happened during the Queen's reign, the *Sydney Morning Herald* of June 19th includes a synopsis of the operations of our Society in the Pacific, embracing "so extensive an area and work of such magnitude, that only a brief summary can be given, but sufficient, perhaps, to demonstrate the advances which have been made in this period."

SEVEN NOTES FOR "WATCHERS," FROM THE NORTH RIVER, CHIANG-CHIU.

SEVEN women with bound feet, four of them with babies on their backs, have climbed seven miles over the range of mountains north of Chiang-Chiu to a mountain hamlet whither a foreign lady has come. Two of them have Christian husbands, one of whom has gone abroad.

Two hours have been spent in teaching them the one fact, "God made the sky and the earth." On the morrow between twenty and thirty women will have assembled, and Mrs. Flower is undergoing an examination on yesterday's lesson.

"Is God the sky?" "Yes."

"No; God made the sky, and He lives there; but He is not the sky. You live in a house; but you are not your house. A man built your house, and you live in it. God lives in the sky; He made it."

"Is God a man?" "Yes."

"No; God is not a man. God made the sky and the earth. Could a man make the sky or the earth, or even one mountain or tree? No; God is very great and very good; but He is not a man."

"How many Gods are there?" "Two, the sky and the earth."

"No; the sky and the earth are not gods. There is only one God, and He made the sky and the earth."

"Who made the sky and the earth?"

"I don't know."

"God made the sky and the earth. Can you repeat that sentence?"

"I forget it."

"Then we will say it one word at a time. God—made—the sky—and—the earth."

Do not misjudge Mrs. Flower. She is not wilfully dense, but she has never been used to think about anything but cooking rice and washing clothes.

1. Will you pray that God may reveal Himself to her?

We will pass on to another woman, who has mastered this and several succeeding steps, and ask her—

"Are you a sinner?"

"No; I am a good woman."

After spending some time trying to teach what sin is, and that we are all sinners, again one after another is asked—

"Are you a sinner?"

Only three among that number could answer "Yes."

Patience and perseverance may master the fact, "God made the earth and the sky"; but only God's Spirit can convince of sin. There we must pause, and take the names one by one into His presence chamber.

2. Will you pray that the Holy Spirit may convince the Swatow (the City of Fairies) women of sin?

A man showed his face for a moment at the window. The preacher's wife, who, on account of her station, is looked up to as the chief and a teacher among the women, no doubt "thinking she did God service," and certainly wishing to please me, called out in loud, angry tones, rudely telling him to be off.

3. Will you pray that the Gentle Spirit may enter her heart, and teach her truths which she may be able to impart to her sisters?

4. Will you pray that "Meekness," who has been educated in the Amoy Girls' School, may have her mouth opened to speak the things she knows?

Two years and a half ago six women assembled at Chhiah-tsûi (Brown-water). They were inattentive and ignorant, could not answer the simplest questions, and laughed and talked during prayer. To-day fifteen are present, and for the greater part of the twenty minutes during which they listened attentively to the simple truths of the Gospel you could have heard a pin drop.

Then came the questions. All were able to answer questions such as would be put to an ordinary English child of six years who had been brought up in a Christian home.

5. Will you thank God for what He is doing at "Brown-water," and pray that the "cloud as big as a man's hand" may spread until the whole heaven is black with clouds which shall break in blessings on the place?

There is no Bible-woman at Chiang-pêng (the level city), and the preacher's wife cannot read. Yet over twenty women can read hymns, repeat Scripture, answer questions, and when the meeting was thrown open for prayer eight prayed without a pause.

How is this? The brethren at Chiang-pêng pray. At the prayer-meeting on Saturday evening over twenty prayed one after another. These have taught their wives to read hymns and pray.

6. Will you pray that the work going on here may be unhindered, and that the widow, the only woman who can read the Bible, whose name has stood on the church register for many years, and whose husband was a preacher, but whose life blasphemes the name she bears, may be converted?

The women at "Everlasting Happiness" have a deeper insight into spiritual truths.

Sixty have listened to the story of Elijah's prayer and what came of it. Mrs. Humble remarks: "I am praying that everyone in the village of 'Everlasting Happiness' may know God. I don't know whether I shall get it."

"Does God tell lies?" "Oh, no!"

"On the first Sunday in this year did you repeat the text, 'Every tongue shall confess that I am the Lord?'" (Chinese translation). "Yes."

"Who said these words?" "God."

"This is God's will, He will hear you. Again, Jesus said, 'Whatsoever ye shall ask the Father in My name, He shall give you.' Do you ask in the name of Jesus?" "Yes."

"Jesus also said: 'Whatsoever ye shall ask in prayer, *believing*, ye shall receive.' You said you did not know whether you would get what you ask for: that is not believing. Can you believe God?"

"Yes, I dare not doubt."

"Then, whether you live to see it or not, every tongue in 'Everlasting Happiness' shall confess, 'The Lord, He is God! The Lord, He is God!'"

7. Will you pray that Mrs. Humble's faith may grasp every soul in "Everlasting Happiness," and that every member of the Watchers' Band in all lands may have the faith that can remove mountains? E. R. CARLING.

THE LECHLER INSTITUTION, SALEM.

READERS of the CHRONICLE will remember that in May, 1896, an account of the opening of the Lechler Institution stated that, although the building was completed, there were still certain things needed. The object of the Institution is to train catechist teachers who will devote themselves to Christian work among non-caste Hindus. The young men now in the Institution will be required to take the places of old and worn-out workers. We have had no purely vernacular institution since the Rev. E. Crisp left India fifty years ago. From that time to the present our men have been trained in English, and the experiment of substituting English for Tamil has not been a successful one; no man in his sober senses could expect it to be, any more than you could expect a theological student in England to become a capable and efficient preacher by teaching him theology and related subjects through the medium of Latin. Teach him all you can and teach him as thoroughly as you can in the language wherein he was born, and his effective use of this knowledge in the language he knows best, helped by God's gracious Spirit, may make his message powerful to the salvation of those who shall hear it.

Books perish rapidly in India, and the most diligent search, after prolonged inquiry, only resulted in the recovery of *two* out of the five volumes of Theological Lectures, prepared and published by Mr. Crisp between the years 1824 and 1848. Our attention was next turned to the *Veda-Shastram*, or Body of Divinity, issued by Karl Gottlieb Rhenius, the greatest Indian missionary, after the Serampore brethren, of modern times. In this case we only succeeded in gaining two copies, one imperfect and the other a very early edition which had seen considerable service. We wish to republish this book in a modified form, and it is with the object of gaining funds for this purpose that this statement appears. Rhenius' Body of Divinity is like a fine old fortress, parts of which have fallen into disrepair or have become useless. The book must be brought into line with present-day needs. In relation to certain aspects of truth it requires careful revision; the chapter on sin abounds in metaphysical conceits and divisions not unlike those found in Roman Catholic mediæval theology. The divisions may be true, but their tendency is to confuse the issue in the mind of a student, and lead him to think there are *degrees* as well as varieties in sinning. The chapter on the Trinity comes perilously near teaching Tri-Theism. There is a translation in Tamil of Dwight's Lectures, but no one in England would dream of using Dwight as a class-book in these days. There are certain other books, strongly denominational in character; these we cannot use, for the simple reason there is no good purpose served by raking the ashes of extinct controversial fires.

We have had to do the best we could with Rhenius, but our students are in this awkward fix, not one of them has a copy of the book he is supposed to study, and study closely. A large part of the book has been dictated to them, but the slowness of this method adds another terror to life in the tropics, which may be avoided if our friends will give us the means (fifty pounds), to get out a thoroughly efficient and up-to-date edition of this fine old book. This matter has been carefully discussed by the most experienced Tamil men now on the field, both Indian and English. They are all willing to help, but we cannot go to this warfare at our own charges. Lest anyone should be afraid that we want to turn out mere theologues, I would refer them to the account of the opening of the institution, in which it is stated, "Our most urgent need in the Tamil field is that of trained, sensible, godly workers. Our curriculum is not an ambitious one from a literary point of view, but it will be effective in the best interests of our work. We want men who, filled with the Holy Ghost, can deal simply and directly with their fellow-men. If a student does not show grace and grit he will be invited to make the speediest exit from the place."

India can only be evangelised in the right sense of the word by her own sons, and the best way to help on this great event is for us to give earnest heed to the training of a vigorous Indian contingent, which shall fight the Lord's battles valiantly in that caste-ridden but wonderful land. We have, in my opinion, foreign workers enough, what we now want are the sons of the soil. Dupleix discovered the sepoy, and Clive used him to win India. Why should we not use India's youths and maidens for the spiritual conquest of India? We have had the spectacle of Europeans going out in recent years and promptly returning by the earliest boat they could get. Their enthusiasm, born of excitement in England, speedily evaporated under the combined influences of a hot climate and a hard language. No more money need be thrown away in this direction. We shall gain all along the line—in power, sympathetic dealing with the people, facility in the use of the vernacular—by giving young Christian India the best possible training in the School of Christ that we can command.

Salem. WILLIAM ROBINSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is gratifying to notice the increasing recognition of the W.B., and the growing appreciation of the power that lies behind the movement. Among recent expressions of sympathy that have come to hand, the following will be of interest to our members:—The Rev. G. M. Bullock, of Almora, says: "The progress of the W.B. is a most cheering feature of the work at home in connection with the progress of Christ's Kingdom in the wide world. We in the distant lands are often strengthened by unseen forces that sometimes startle us with their timely aid. How is it? It is the faithful Watchers who are striving together in prayer for us. The chains of spiritual sympathy are being strengthened by faithful prayer, heart is bound to heart more closely, and courage and power have nobler and fuller developments. So shall we 'prepare the way of the Lord, and make His paths straight, and all flesh shall see the salvation of God.' May the enthusiasm of the Watchers, of whom I am one, grow more and more."

* * *

MISS LODGE, of Salem, writes: "We appreciate much the help of the W.B., not only for the strengthening which the thought of so many definite prayers being offered for us gives, but also for the help it is in widening the sympathies of our Christian women and girls here."

* * *

A GOOD illustration of this widening influence is afforded by the report of the Coimbatoor Mission, which says that the local branch of the W.B. "has increased in numbers, and addresses on the different parts of the mission-field have been delivered from time to time. One evening was devoted to the state of the Christians in Armenia, and much interest and sympathy were excited. Mr. Brough was asked to give further information, and a collection—the result of most honourable self-denial—was made; and the people, not being satisfied with the Sunday's offerings, desired the money to be held over until the end of the month that they might increase their gifts. At another of these meetings many earnest prayers were offered for the Christians in Madagascar."

* * *

THE W.B. has, however, not only been the means of increasing the knowledge and extending the interest of the members of the home churches, and has done much to enlarge the horizon of the native Christians, it has also rendered very helpful service in widening the outlook of our missionaries, and brings definitely and periodically before them their brethren and sisters who are engaged in the same great work in other lands. This is thankfully acknowledged in a letter received from our esteemed friend, Mrs. Cecil Davenport, of Wuchang, who says: "The daily remembrance of individuals is to us personally a great help in keeping up our interest in fellow labourers in other parts of the field. We feel strongly the power of the W.B."

* * *

MY closing note shall be an extract from the annual report of the Victoria Ladies' Auxiliary to the L.M.S., which, after referring to the women workers in the mission field who are aided by these Australian friends, says: "We would earnestly commend these toiling sisters of ours to the constant prayers and kindly sympathies of the members of our auxiliary. The duty of so remembering, not only these personal friends, but all God's workers in heathen lands, will be made so light, and indeed turned into a privilege, if we join the W.B., which is gradually counting in its numbers all those, both in the home churches and among the native Christians, whose hearts are full of the strong desire to see the speedy coming in of the kingdom of righteousness among all the peoples of this earth."

JAMES E. LIDDIARD.

SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH.

SPEECH DAY, July 23rd, 1897 (55th year of the school). The Rev. Alfred Rowland, B.A., LL.B., of Crouch End, took the chair, and the proceedings commenced with the singing of the hymn "Hail to the Lord's Anointed," after which the Rev Robert Spurgeon, of Barisal, India, offered prayer. This was followed by the report of the head master, Mr. W. B. Hayward, M.A., who showed that India, Madagascar, China, and Africa, in the order named, supplied the most boys to the school. He said that the school was quite full, and that twelve boys were awaiting admission. He referred to the lamented death of Mr. W. G. Lemon, B.A., LL.B., J.P., who, many years ago, was the first head master of the school, and who established it on a firm foundation at Blackheath. During the year three boys had passed the London Matriculation at the age of sixteen, one being placed in the first division. Twenty-seven boys had begun, five months ago, a correspondence with boys at school in France. Twenty-three of these were still continuing, and the correspondence had led to the interchange of photos, foreign stamps, newspapers, and promises to visit. Four Old Boys had gone abroad as missionaries for the first time within the last year.

The Chairman first congratulated the Committee on uniting at least seven denominations in the school. This broadened the boys' views. To present a *united* front to the enemy was most important also in the mission-field. In addressing the boys he said he had been very pleased to come at Mr. Edward Unwin's invitation, for they were schoolboys together. He was glad to hear they had had a successful cricket season, and he was sure that they had learned many lessons of discipline and self-subordination in their games.

Mr. Edward Unwin, speaking for the Committee of the School, thanked Mr. Rowland for coming down on that occasion, and also the Blackheath Congregational Church for the use of the Lecture hall.

The Rev. I. H. Hacker, of Neyoor, said that the names of the prize-winners called to mind his old college friends and the time when he never dreamt he could ever be as old as he was that night. He was glad to find that the boys were here given considerable liberty and were put upon their honour.

The boys' programme followed. It included a recitation in the Khasi dialect of Assam, and a chorus entitled "Our School Band," which was accompanied by six violins and three flageolets, besides Indian club drill to music and tableaux on the parallel bars.

THE AMOY L.M.S. SANATORIUM.

THE Sanatorium of the L.M.S. Amoy Mission is situated at Kuliang, on one peak of a fine range of hills, lying west of the city of Foochow, capital of the province of Fukien.

To reach it from Amoy, a night's journey by steamer up the coast, followed by thirty miles up the grand scenery of the river Min, must be taken, and then hiring chairs for a three to four hours' ride cross the hot rice-plain, and away up endless stone steps to the cooler heights above.

The need for a Sanatorium nearer than Japan had been so much felt by the Amoy Mission that they themselves, with some help from a friend, erected this building three years ago; and how great a boon it is can be understood when we hear that the temperature there is ten degrees cooler than in Foochow below.

The building is of stone with tiled roof, the tiles being held in place by stones against the terrific winds which sometimes blow at that height. It is a long one-storied building divided by wooden partitions into four rooms, three of which have galleries to sleep in, the fourth is a dining-room, behind are kitchens, while a bachelor's rooms and kitchen are added on at the end. The eaves overhang the verandah, and, with the help of matting, shade the house during the many hours of the day when the sun is blazing. The furniture is just what is needed, any extra comforts being brought up by the missionaries.

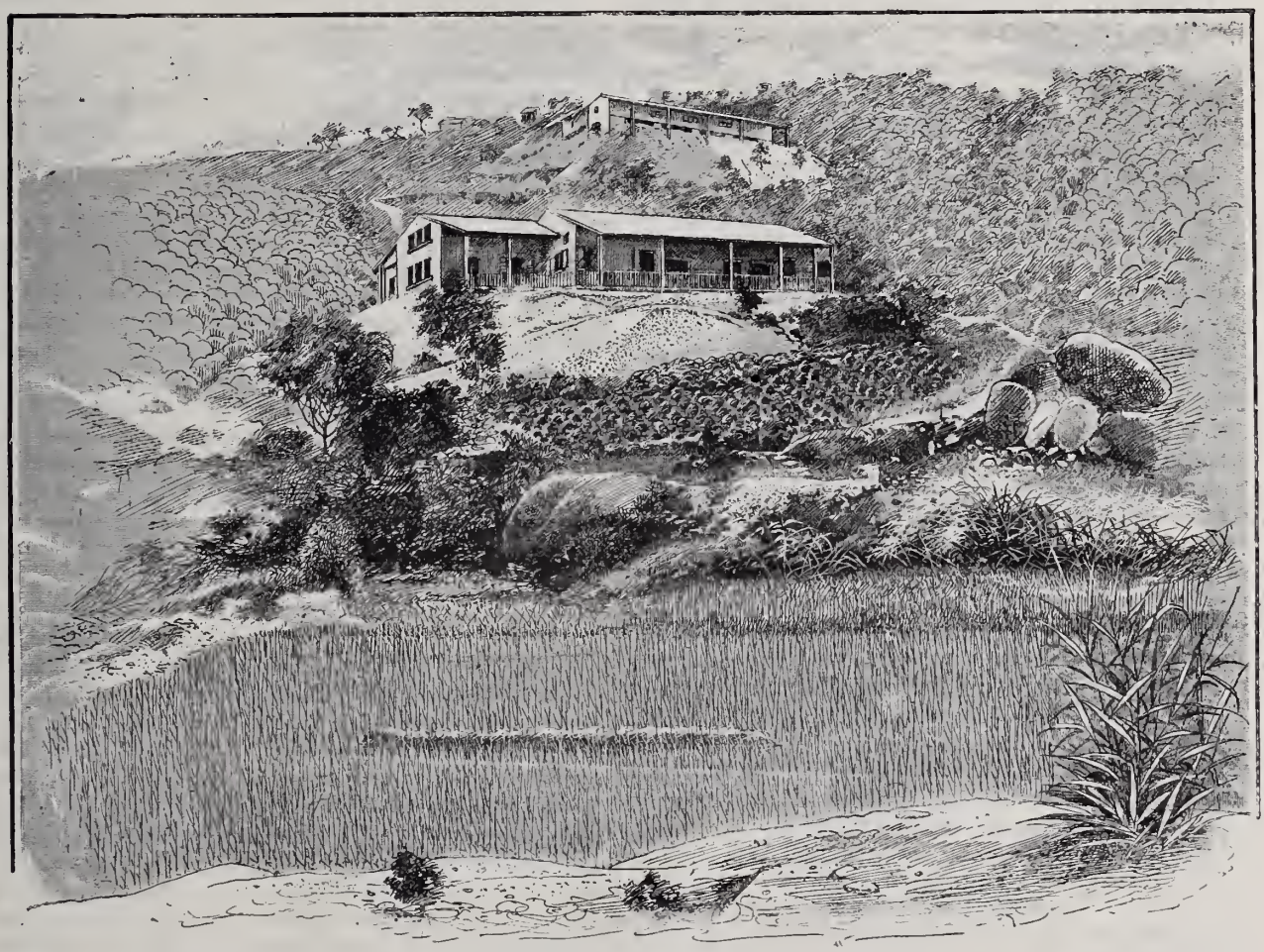
Food is procured from store-keepers, who have started a little lower down the mountain. Letters, &c., are often sent or fetched from Foochow by the servants.

Above the house is a hill sparsely covered by grass and bushes, and commanding a wonderful view on one side of range after range of hills and the plain through which winds the Min, on the other of the islands and blue sea. Below the house are tea-plantations, and lower still rice-fields, while the walks in all directions are very beautiful. if difficult.

But apart from the coolness and rest of this mountain cottage is the additional charm of meeting with many kindred spirits representatives of many other societies; for dotted about on the hills are other little cottages. And how delightful the convention, the Sunday and daily services, the joy of meeting with and getting to know so many busy at the same work in different parts of South China, and to learn and profit by their experience, even while enjoying a rest from direct missionary work during the greatest heat of summer!

Some of our Amoy circle are even now enjoying the rest and change afforded by this cottage on the Foochow Hills. Let us think of them in our prayers, and ask they may be kept in safety and strengthened for future work.

OLIVE MILLER.



THE AMOY L.M.S. SANATORIUM.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

MONGOLIAN MISSION.

THE Rev. J. Parker, of Ch'ao Yang, has rented larger premises in a public part of that city. The buildings consist of a preaching-hall upon the street, large enough to seat 150 people, with a small room for the chapel-keeper. Inside the court is a long building, large enough to seat 250 people, which will be used as a chapel for the Sunday services. The property has a public street on the east and west sides, which will allow of the men entering by one door and the women by the other without seeing each other—a necessary precaution. Mr. Parker was, however, not allowed to enter into possession of the premises without bitter opposition, though everything was peaceable when he wrote, even the former tenant having become quite friendly. Large congregations have attended the daily preaching. Dr. and Mrs. Cochrane have reached the city, and the Doctor has entered upon his work. Their arrival has given great pleasure and joy to the Christians as well as to Mr. and Mrs. Parker. "As regards the work," adds Mr. Parker, "I have nothing to speak of but progress. The preaching during the day is well attended. My service in the evening is attended by from fifty to seventy people, Christians and outsiders. I have baptized seven persons since I last wrote, and there are a good number of inquirers. At the out-stations work is progressing slowly, and there are a number of converts awaiting baptism. This year I have hopes of seeing our membership doubled."

PROGRESS AT HIAU KAN.

I ARRIVED at Hiau Kan on Tuesday last (May 25th), and have been busily engaged ever since in various ways. Much time has been given to the converts and candidates. This has been a delightful day—full of work and full of encouragement. The native brethren began to pour in about 6 a.m., and the last of them left me about 11 p.m. At half-past nine I had a service at the Leper Home, when five lepers were baptized. At half-past eleven we had a church meeting, when I gave the brethren some account of our Hunan experiences. In the afternoon we had another service, when I preached, baptized thirty-seven persons, and administered the communion to a large number of Christians. Both morning and afternoon the chapel was simply filled to overflowing. There have been baptized in all to-day forty persons—adults thirty-seven, children three. Among the children was Arnold Morrison Walton, the son and heir of Dr. Walton. Arnold Morrison is the first foreign child born and baptized in Hiau Kan. He behaved on this occasion in such a way as to reflect much credit on his up-bringing so far. I am much pleased with the present aspect of things in the Hiau Kan district. There is everywhere a strong movement towards Christianity. But the movement is one that requires very careful handling. Men are pressing in from all sorts of motives, and it is not easy to make a safe selection. There has been a great deal of sifting here these days, and I am inclined to think that the thirty-seven adults received into our fellowship to-day will turn out to be satisfactory. With most of them I am greatly pleased. The Leper Home is a great success. Since my last visit it has been enlarged so as to accommodate twenty-four patients instead of sixteen. It was full then and it is full now, and were there room for fifty every ward would be occupied. Of the twenty-four, fifteen are Christians. Some of the lepers read fairly well, and nearly all of them have a good knowledge of the truth. Some of the lepers are working for the salvation of their family. Among the baptized this afternoon were the wife and daughter of one of the lepers at the Home, brought in through his instrumentality. Dr. Walton is doing a noble work in Hiau Kan, of which the branch at the Leper Home stands very high in importance and fruitfulness. GRIFFITH JOHN.

BOARDING SCHOOL SPEECH-DAY.

THE Rev. S. Evans Meech, of Peking, writes:—"I am moved to write you to give some account of the entertainment given yesterday by the boys of our boarding school here in the West City, thinking you would like to use it. The school has been in existence for four years, but it was not until this year that Mr. Allardyce felt able to have any speech-day at the close of the year's work. The schools of the American Missions have led the way, and now it seemed time to follow in their footsteps. The usual difficulties were met with in getting the boys fully prepared for their various duties. The memory part was not one of these, however. The Chinese scholars seem, as a rule, to be able to commit anything and everything to memory. The chief obstacle to success was the singing. The treble voices were hard to find, and having found them it was difficult to get them to maintain the true note without getting flat. The singers were therefore drilled and trained for some considerable period. The only approach to failure was in this department, not from want of training, but from an uncertainty almost amounting to inability on the part of the boys in distinguishing their half-notes. When the day arrived a very good audience,

composed chiefly of our East and West City church members, nearly filled the chapel. After singing a hymn by the whole audience and prayer by Mr. Owen, two pieces were recited, taken from Chinese history, and very well they were given. One of the boys astonished all who knew him by the vigour with which he spoke his piece, contrasted as it was with the almost inaudible voice with which he usually speaks. Next came a hymn, sung by the boys taking three parts—treble, secouds, and bass. This hymn was composed by one of the singers, as were also the two others subsequently sung. The next piece was on 'Water,' followed by one on 'The Transforming Power of Religion,' both of them original compositious. The first of these was treated from a scientific point of view, not on temperance lines. Two of the missionaries next took part, one singing an English song and the other giving a short address on 'Home.' The prize list was read by the school teacher immediately before the address. After another hymn had been sung five boys united to set forth the evils of repeating stories from hearsay by reproducing the old story of the 'Three Black Crows,' which had been rendered into appropriate Chinese by Mrs. Allardyce. A short paper was read by a scholar on the 'Lives of Confucius and Mencius,' China's celebrated sages, and a 'Breaking-up Poem' was recited by another boy. One other hymn was sung in chorus, and the event was over. The gathering was most successful from every point of view, and, it is hoped, will prove the precursor of many more such in the years to come. To those who have taken part in the long struggle for education the result is especially a cause for thanksgiving. The friends are scattering for their summer change, some to the hills, and some to the new seaside resort north of Tientsin and not far from the Great Wall."

COUNTRY WORK.

BETWEEN February and June, the Rev. F. P. Joseland, of Amoy, visited every chapel save one iu his owu couutry district (twenty-oue iu all), and every chapel in Mr. Macgowan's two districts. "I am glad to report," he says, "progress at nearly every one, especially among the women. It looks as if iu the near future we shall have to enlarge several chapels to provide enough accommodation for the women. At present in many places they are sadly cramped for room, and are generally poked away at the sides or back of the chapels. In rented buildings they are often most uncomfortably situated, and have far too little breathing space. I baptized oue man, four women, and nine children at four chapels. My total of baptisms at seventeen chapels from January 1st to June 1st has been twenty men, nineteen women, and thirty-one children, a total of seventy in five months. I can truly say that God's Holy Spirit is manifestly at work among these churches, and can thank God for such marked progress."

SOUTH SEAS.

MANGAIA CONTRIBUTIONS.

THE last annual local contributions to the Mangaia Mission totalled £163 3s., as against £180 17s. 10d. for the previous year; but this does not mean that there has been any falling off in enthusiasm, but simply that the coffee crop, being somewhat later than usual, made it impossible for some of the people to bring in their subscriptious in time for the closing of the accounts. The people also made special collections for the Centenary Fund (after paying the expenses of the delegates to the Rarotonga meetings) of £55 1s. 9d., so that the total contributions for the year amounted to £218 4s. 9d., or about 2s. 6d. per head of the population. During May examinations were held in schools and classes. Considering that the Rev. J. H. Cullen was absent for three months last year, and that all schools were suspended for a month after the hurricane, while the people were busy planting, he is eutirely satisfied with the results of the examinations. There has beeu a marked improvement in the day school in Oneroa, and the improvement in regularity of attendance—forty-one children taking prizes for not having missed once, as against fifteen last year—is very gratifying. "This leads me to say," adds Mr. Cullen, "that if any Young People's Guild at home were to send us a parcel or box of gifts suitable for prizes for girls and boys they would be most acceptable." At the first church meeting in the year Mr. Cullen had the inexpressible joy of admitting fourteen candidates into fellowship after a probation in no case of less than five months. So far the new members have walked consistently with their profession. Others are on probation.

A LETTER FROM CANTON.

London Mission, Canton, July 6th, 1897.

DEAR MR. COUSINS,—The work in our country stations, of which I have sole charge during the absence of Mr. Wells ou furlough, is growing rapidly. Indeed, were there time, each trip would afford ample material for an interesting letter to the readers of the CHRONICLE. But with so many native callers who have not yet learned the preciousness of time, the varied duties a missionary is called upon to perform and the vast fields of literature to be explored, which makes one feel like a child playing with pebbles on the seashore—with all this, with which you are perfectly familiar, you will understand that time for correspondence is almost *nil*.

After nearly a year of anxious waiting I obtained an excellent site inside the city large enough for us to erect a chapel, a boys' school, preacher's dwelling, and a small bungalow. For this I paid 300 dols., as mentioued elsewhere, and the duly stamped deed is deposited in the mission safe at Hong Kong, and in due time you will receive from Dr. Chalmers a certi-

fied copy and translation of that document. Praise is due to our energetic consul, who made it possible for me to obtain this our first duly sealed deed.

As to building, I took my difficulty to our beloved senior, who knows thoroughly the obstacles which a foreigner has to overcome when he wishes to purchase property in China, in spite of all the treaties and conventions which have been signed. Had I time I might tell you how the official at one time refused his seal, because he must go in person and ask all the neighbours if they were willing that the plot should be sold to me, and how his successor refused, saying: "If you alterate the phrase, 'The English London Missionary Society' to the 'Roman Catholic Church,' *I will sign it at once.*"

Seeing that, after all the disappointments and delays, we have secured a site, which cost three times the amount estimated, I have now a sum which barely suffices to defray the expenses of building a chapel and the preacher's dwelling, which Dr. Chalmers advised me to do, and at the same time to send home a further request for the amount necessary for a small country house.

As to Poklo, our consecrated assistant, T'am, who is the life of the new spiritual church which is growing up there, asked me, when we were visiting the stations together in the spring, whether I would not send home and "beseech" the Society to send out money to rebuild the Poklo chapel, as the number of members and learners has so increased during his ministry that the place is positively unhealthy in the hot weather both for preacher and hearer alike. I replied that, if the brethren would *hang yat po sin* (walk one step first), the Directors would rejoice in this honest attempt at self-support, and strive to help them to carry out the necessary alteration.

He said little save to hint with an inimitable smile that he did not think the willingness and ability of the brethren equal to the task. However, his faith overcame his doubts, and he decided to try, with what splendid result you know.

I cannot refrain from giving you a translation of T'am's letter, which he sent me upon his return from collecting in Canton and Hong Kong to Poklo. He stated as follows:—"When your younger brother was down in the city he met with a strange affair. A gentleman offered me 30 dols. per mensem to go and preach the Gospel elsewhere, 20 dols. to be given me and 10 dols. to be placed in the bank. This offer was made because your younger brother understands both Hak Ka and Cantonese (two dialects). But your younger brother will not leave the London Mission until the London Mission rejects me. Your younger brother does not know whether this affair is the devil's will or God's; but I pray God to give me a heart to rejoice *not in money, but in seeing many men repent.*"

A man with such a spirit of devotion one is proud to work with.—With kindest regards, yours faithfully,

H. J. STEVENS.

ABOUT four years ago a conference of women medical missionaries working in the Punjab and N.W. Provinces was held at Ludhiana to consider the best means of supplying the great need of trained helpers in medical work. For some years previously medical training had been given to women at the Lahore University, and students had been sent there from various Christian girls' schools. But besides the great drawback of the complete absence of Christian teaching and influence there, it has been found that the moral risks have been so sad that Christian workers have found that they have seldom been able to employ as helpers those who have been through that course of training. Representatives of six societies attended the conference, and it was decided to open a separate school for women under Christian superintendence. This was opened in Ludhiana three years ago, and the pupils are all decided Christians, who are wishing to train for mission work. The Lahore University is willing to affiliate the school as soon as it possesses a teaching staff of eight qualified women and one hundred beds from which the students may receive clinical instruction. It is estimated that the cost of this school will be £1,000 to £1,200 yearly, and the Committee are looking for help from the various missionary societies, any of whose students are trained in the school.

HU KING ENG, the first Chinese woman doctor, is a great success in the Flowery Land. Having studied and taken the degree of M.D. in the United States, after seven years' hard work, she is now in charge of the Siang-Hu Hospital at Foochow, and a story is told of a coolie who wheeled his blind old mother 1,000 miles on a barrow to take her to the woman doctor. A double operation for cataract was the result, and the old woman can see as well as ever. Dr. Hu King Eng is to be one of the delegates to the Women's Congress to be held in London next year. She belongs to the Christian faith, her grandfather, a mandarin of great wealth and power, having been converted late in life.

THE Rev. J. D. Kilburn's lessons on "Memory," which appeared in *The Christian* and *The Life of Faith* during the early part of this year, have awakened a widespread interest. With a view to specially helping those who are engaged in missionary work, Mr. Kilburn will commence a new series of lessons in the October number of *China's Millions*—the magazine of the China Inland Mission. The course of lessons will be specially adapted to the needs of students and teachers. *China's Millions* can be obtained from the publishers, Messrs. Morgan and Scott, or from the China Inland Mission, Newington Green, London, N.

REV. WM. HUNTER, missionary in Manchuria of the Presbyterian Church in Ireland, writes: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

THE Christian Endeavour Movement is making way in the great Empire of India. Perhaps the most marked and fruitful development is among the rice fields of East Bengal, where, within a short radius, there exist more than sixty active and efficient societies in as many different villages of Bengali Christians. These have gone far to solve many serious problems of mission work, and to show how a small band of earnest native Christians, under adverse circumstances, can maintain the holy fire of zeal and Christ-like devotion among themselves without the aid of a resident missionary or even a native pastor. This most hopeful work in India is under the charge of Rev. William Carey, a great-grandson of the great missionary of the same name.—*The Missionary Review.*

THE *Times* of India lately gave a review of the mortality from the plague in Bombay since its commencement, last September, up to the end of May. The total number of deaths in the city was 24,390, and, deducting the normal mortality, the deaths from plague amount to 21,000, while those in the district are estimated at nearly 10,000.—*C. M. Intelligencer.*

IF you wish to see what a power an evangelical mission is amongst fanatical Moslems and superstitious Eastern Christians, then go to Beirut. This most important port of Syria has expanded immensely in the last fifty years, so that it now numbers nearly 100,000 inhabitants, while seventy years ago it had scarcely 10,000. When one of the first missionaries died there, in 1820, a cypress tree was planted on his grave just outside the town. It is now a great tree, surrounded on all sides with houses and streets, and its shadow falls on a great church, on a Sunday-school, a girls' school, and a printing-house, in which more than 20 million pages of Christian literature are printed yearly; and within a radius of about five miles you can count sixty boys' schools, thirty-eight girls' schools, four Christian high schools, and seventeen printing houses (five of which are Protestant), while six of the twelve Arabic newspapers which appear in Beirut are Protestant. A hospital of the Order of St. John, an orphanage, and a girls' boarding-house of the Kaiserswerth deaconesses rival the mission establishments. Bible-women and colporteurs go from house to house and from khan to khan to sell or to read aloud the Word of God to Mohammedans and Jews, Greeks and Maronites, Druses and Metawiles. There is, for example, a doughty Bible colporteur named Ibrahim Nassif, who is never tired of spreading the Scriptures, especially among the soldiers of Beirut. He even dared to penetrate as far as the room of the Turkish commander, a room full of novels and newspapers, and to tell him that he had not got the Book of all books, and this high-placed official actually bought a Bible of him. A soldier, who had bought a Bible of him fourteen years before, told him lately that he had read the holy Book through twenty-eight times; then one day it disappeared. He sought for it and found that his wife had given it to the Mollah; so he went to him to claim his property. The Mollah returned it, but made him promise that he would bring him another copy of the Book, of which he had already read much.—*Calver Missionsblatt.*

"WE cannot tell our friends that we have been able to baptize our first Ashantee converts as yet, but we have good hope that this will happen soon. We have two Catechumens who have been under instruction for several weeks with a view to baptism. At Mampong and Agona we have schools which give us great satisfaction; and at our six new country stations there are already promising little schools. We have 50 scholars in our school in Kumase, of these 24 are freed slaves, and 21 children of chiefs who tell us that they have given us the best that they have. And indeed they are all very intelligent children."—*Letter from Missionary Ramseyer, in Le Missionnaire.*

THE North German Missionary Society celebrates this year the Jubilee of its work on the slave coast of West Africa. Sixty-four men and women have laid down their lives in this work during the last 50 years. But in spite of these heavy sacrifices and the strain of work in this fever-stricken climate, the number of European missionaries has so increased, that counting the missionaries' wives, the deaconesses, and the teachers who work among the women, there are now thirty-four, who are assisted by forty-eight native helpers, seven of whom have received their education in Germany. For many years there was nothing but laborious pioneer work, a battle for existence, like the slow rooting up of a primeval forest, without any fruit that showed itself to the eye; but now the fruit is coming in quantities. The chief aim of the Mission, the building up of a Christian Church out of the Evhe people, seemed at first unattainable. The first quarter of a century passed, and the Evhe church numbered only 93 members. The last census (1895) shows 1,623 converts. The second thousand has probably been passed by this time; but the reports for 1896 are not yet to hand. The first missionaries came to a people who could not write their own language, and gave them writing, gave them not only the Holy Scriptures, but Christian school-books, and even a newspaper. The people did not quickly recognise the blessings of this culture, the schools only filled slowly. There are now ten times as many scholars in the schools as there were twenty-five years ago. The work is now no longer confined to the chief stations, built by the missionaries, but twenty-five out-stations have been built around them, chiefly by the Evhe people themselves, with but slender help from the mission. All these are centres of missionary activity, which is effecting the moral, religious, and intellectual elevation of the people. The labour of the missionaries, and its success in this respect, is acknowledged even by the German officials. It is unfortunate that the activity of this Society is heavily weighted by a debt of 75,000 marks.—*Monatsblatt der Norddeutschen Missionsgesellschaft.*

THREE pastors of the Reformed Church of France have recently offered themselves to replace the murdered missionaries

Escande and Minault in Madagascar. This sad event has not been without a quickening effect on the French Protestant Church. In many quarters zeal is growing where it had scarcely been seen before.—*Le Missionnaire.*

WE always report with sad hearts about our work in Borneo. Patience and waiting are hard when all the labour and faithfulness, the struggling and wrestling, meets with so little visible success. There were only twenty-five fresh baptisms from the heathen last year. The people are scattered and difficult to reach; they are completely ensnared in worldly interests. It is the ruin of the Dajak people that they are so unsettled. It is not actual need which drives them to a life of roaming, but their aversion to daily earnest work. It were to be wished that the woods did not yield them so easily the products which they want; then they would be driven to work. But amidst all disappointments our missionaries continue ready in heart for work and sacrifice. "I remember," writes one of them, "that I have not to answer the question why the work is unfruitful. 'The work is Thine, Lord Jesus Christ, the work at which we stand.' It is not so hard to wait when one is certain that one is appointed to it by God."—*Berichte der Rheinischen Missionsgesellschaft.*

NEWS FROM OUR STATIONS.

PERSONAL NOTES.

CHINA.—On entering into occupation of his new residence at Chung King, the Rev. J. W. Wilson was the recipient of hearty and spontaneous congratulations from all quarters. No less than sixteen pairs of beautiful scrolls and four tablets were presented to them, besides flowers in considerable profusion, some pretty vases, and an innumerable quantity of sweetmeat packets and fire-crackers, for which the natives have a deep-rooted affection. As indications of goodwill they were very pleasant. "I can well remember the time," says Mr. Wilson, "when, instead of being greeted with presents, we were treated in this very city, and in this same district, with every mark of scorn and insult." Mr. Wilson says that there never was a time when the natives of Chung King were more willing to listen to the Gospel story than now. One great need of the Mission is a good Bible-woman.—In a tour among the out-stations of the Chi Chou Mission, the Rev. W. H. and Mrs. Rees were greatly cheered to find so many earnest Christians standing steadfast, and not a few enquirers whose hearts had been touched by the Spirit of God. Over thirty were added to the Church roll. "My wife," adds Mr. Rees, "was the first white lady seen over West, and she was on exhibition! Shoals of people came to see her, and to satisfy their curiosity she had most encouraging meetings with the heathen and Christian women."

INDIA.—The late Mr. H. Andrews, who died recently at the advanced age of eighty-eight, had been connected with Union Chapel, Calcutta, from its foundation. "He is," says the Rev. J. P. Ashton, M.A., "a remarkable example of persistent, upright, God-fearing service. He ever acted up to the principles of Christ, and his superiors acknowledged it. He became one of the best known and most honoured citizens of Calcutta. He rose superior to every difficulty and pushed on higher and higher. He had retired from Government service before I came to Calcutta, thirty-one years ago. Of late years he became very feeble, and his passing away, which was very peaceful, was a happy release. Union Chapel was very dear to his heart, and especially its Sunday-school, which in his prime he wrought to be the leading school of the city."

A VERY pleasing instance of wide sympathy, as well as self-denial, has lately come before us. During the last three months, a poor working man, who signs himself as "One Who Loves You and Your Cause, and is a Son of the True Church of England," sent a shilling three different times towards the funds of our Society. In one of his letters he says he sends "the trifle in grateful remembrance of what God has done for me. Last October I read in the *C.E. Temperance Chronicle* your advertisement, and saw Livingstone's and Robert Moffat's names as pioneers of your cause in the Dark Continent. I earned 5s. that week, and after paying lodging, &c., sent you 1s. out of it, confident that God would not let me want for it. How amply God has repaid that confidence in Him my receipt-books will show. When I think how God has given me clothes, and food, and work at my trade whilst others starved, and how I never honoured Him by supporting His ministers to the best of my ability, but squandered such useful money in public-houses and other senseless and sensual pleasures, it brings the blush of shame to my cheeks."

ANNOUNCEMENTS.

ARRIVALS.

REV. P. G. PEAKE, MRS. Peake, and two children, from MADAGASCAR, *via* Switzerland, on July 27th.

REV. J. RICHARDSON, Mrs. Richardson, and child, from MADAGASCAR, *via* Marseilles, on July 31st.

MRS. WILLOUGHBY, and two children, from PHALAPYE, BECHWANALAND at Plymouth, per steamer *Tantallon Castle*, August 6th.

BIRTHS.

CUTTING.—On June 27th, at Rani Khot, North India, the wife of Rev. W. Cutting, of a son.

MARSHALL.—On July 22nd, at 42, Bath Street, Abingdon, the wife of the Rev. C. G. Marshall, Salem, South India, of a son.

REES.—On August 9th, at Swansea, the wife of the Rev. Bowen Rees, of Matebelcland, South Africa, of a son.

DEATHS.

JONES.—On July 5th, at Sydney, New South Wales, Sarah, the wife of Rev. John Jones, formerly of Maré, Loyalty Islands, South Sess, aged 75 years.

CHALMERS.—On July 31st, at Hong Kong, China, Helen, the widow of the late Rev. Dr. Chalmers, of dysentery (cablegram).

BRADBURY.—On July 30th, at Croydon, Lucie, the widow of the late Rev. James Bradbury, who retired from active service in North India in 1872.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

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